THE

CHARGE

OF

JOHN LORD BISHOP OF CHICHESTER.

BRITISH MUSEUM

694. k 10
7

A

CHARGE

DELIVERED TO THE

CLERGY

OF THE

DIOCESE OF CHICHESTER,

AT THE

PRIMARY VISITATION

OF THAT

DIOCESE,

IN THE YEAR 1798.

By JOHN LORD BISHOP OF CHICHESTER.

K BUCKNER
R of St Giles's, Middlesex.

LONDON:

Printed for J. Robson, New Bond Street.

M.DCC.XCIX.

BRITISH MUSEUM

TO

THE CLERGY

OF THE

DIOCESE OF CHICHESTER,

THIS CHARGE

(Publiſhed at their Requeſt)

IS INSCRIBED,

BY THEIR FAITHFUL FRIEND,

AND AFFECTIONATE BROTHER,

J. CICEST.

THE

CHARGE

OF

JOHN BISHOP OF CHICHESTER.

MY REVEREND BRETHREN,

THE honour which I have repeatedly had, of meeting, in a viſitatorial capacity, a reſpectable part of my fellow-labourers in this Dioceſe, I recollect with much ſatisfaction. But I now appear inveſted with another character; a character, not very diſſimilar in its nature; yet involving an office, far more ample in its truſt, more extenſive in its reſponſibility, and more arduous in its execution: a ſituation, which I owe, not

not to any requeſt, or wiſh of my own, but ſolely, by Royal indulgence, to the unmerited partiality of a patronage, which honours me, and of a friendſhip, which commands my acquieſcence: an office, which it were impoſſible for me to undertake, without a painful conviction of my own comparative inſufficiency, when I reflect, how many there are, who would much better become the ſtation, and more creditably diſcharge its important obligations. With the utmoſt anxiety and moſt apprehenſive diffidence, I enter upon the weighty charge which this character impoſes. Conſcious of my own incompetency to its multiform duties, I tremble at the proſpect of difficulties, which preſent themſelves before me. I behold an horizon clouded with care, and trouble, and mortification. Claſhing intereſts; diſcouraged claims; unſucceſsful requeſts; and indiſpenſable compliances, all advance to pain the pitying, but conſcientious mind. In this trying and perilous ſituation, I muſt rely on the laws of my Country for protection; I muſt ſolicit my brethren, and fellow-workers in the vineyard,

Duke of RICHMOND

vineyard, for countenance and aid; and, above all, I muſt fly to the Almighty, for his directive Providence, and his ſupporting grace.

The ſtate of Religion, in the very beſt of times, calls for the united counſels and efforts of the CLERGY. Surely, then, the preſent period muſt demand every poſſible co-operation of their beſt affections, and moſt powerful energies. Happy ſhall I ever confeſs myſelf, in deriving aſſiſtance from my Reverend Brethren; and earneſtly do I now ſolicit it, in every matter and concern, that has, for its object, the advancement of true Religion, the advantage of the Church, the good of individuals, or the proſperity of our Country. And, feeling myſelf actuated by no other motive, than the deſire of promoting, to the utmoſt of my power, general proſperity; I hope, and truſt, that, by the countenance of all good men, and the grace of God, my well-meant endeavours will not be ill directed, nor wholly unprofitable.

In contemplating the vaſt ſcene of moral reform, on which the real and permanent welfare of every community muſt ultimately depend; and for which, in this age of luxury, diſſipation, and licentiouſneſs, policy, as well as virtue, eminently calls aloud; no profeſſional partiality can blind our eyes to the truth, nor ſelf-love reſtrain our lips from the confeſſion, that Reformation muſt originate with the MINISTERS OF THE GOSPEL; that a fervent zeal for Religion; a punctual diſcharge of duty; correct manners, and virtuous examples, are rationally expected to diſplay themſelves, originally and moſt eminently, in OUR lives and converſations. WE are ſelected from the maſs of the people, to be their inſtructors, both in the doctrines of Chriſtianity, and in the domeſtic, ſocial, and public duties of life. The MINISTERS of CHRIST "are the "ſalt[1]" which is intended to purify a corrupt world, and to preſerve it in moral ſoundneſs, by precept and by

[1] Matth. v. 13.

practice.

practice. THEY are engaged to preach to Mankind a diſpenſation of holineſs and grace; and ſerious will be the charge, if it be taught with apathy, or lukewarmneſs; if it be not inforced with integrity and zeal. "Ουαι μοι εστιν," ſays an Apoſtle," "εαν μη ευαγγελιζωμαι." —"Ει γαρ ακων τουτο πρασσω," continues he, (and we, Miniſters, are implicated in the ſame charge, and do well to remember) "οικονομιαν πεπιστευμαι[1]."

~~Irrelevant,~~ as it may, at firſt, appear, while exhibiting the irreligious temper of the times, to expatiate on the uſefulneſs of the Chriſtian MINISTER; yet the ſubject, as it leads us, likewiſe, to conſider the peculiar DUTIES of his office, will not, I truſt, when further examined, be deemed unſeaſonable. It cannot, I am perſuaded, be without an uſeful application, if it be ſo treated, as to direct to the ends, to which it is meant to point.

[1] 1 Corinth. ix. 17.

That it is the duty of every chief magiſtrate, to conſult the welfare of thoſe he governs, is too much an axiom, to ſtand in need of proof, in either policy or ethics; nor is the neceſſity of Religion to every ſociety of men, a more diſputable truth. The laws of civil conſtitutions can controll only actual vice;—it is Religion alone, as it reaches the conſciences of men, by holding out an hereafter, or inducing the belief and fear of God, that can bind to the virtues of the heart, or even to the viſible diſcharge of ſeveral duties, on which much of human happineſs depends. Coercive, as the penal ſtatutes of a community are deſigned to be; yet, certain it is, that the world would receive much ſtronger and more melancholy proofs of their inſufficiency, than it does at preſent, did not the denunciations of Religion add weight and efficacy to temporal penalties.

Hence, ſome acknowledged revelation from Heaven is proved to be expedient to ſocial life:—and this utility

utility has been ſo univerſally felt, that every national ſociety has, more or leſs, interwoven, as it were, the will of God, with the ordinances of man. Senſible of the beneficial effects of this co-operation, the State, in return, eſtabliſhes Religion by law; grants it protection, ſupport, and juriſdiction, which, without this aid of ſociety, it muſt want, and could not procure. This reciprocal defect of power, in both Religion and Government, when ſeparate from each other, prompts them to coaleſce for their mutual advantage, and, by an intercommunity of good offices, to form a beneficial and permanent alliance [1].

Now, of all the religions ever promulgated to the world (the knowledge of which is handed down to us) it is demonſtrably clear, that none is ſo well calculated to ſecure the happineſs of men in this life, as well as in the next, as the religion of Jeſus Chriſt.

[1] Bp. Warburton's Alliance of Church and State.

To accompliſh, however, the beneficial ends of this divine revelation, by giving it the moſt extenſive influence, and deeply impreſſing it on the minds of men, there is need of the ſubſidiary means of public inſtruction, by perſons duly qualified and commiſſioned to declare to the people theſe religious truths, to explain the doctrines, to inculcate the precepts, and to urge the motives of the Goſpel.

When the Author of this diſpenſation came to publiſh it to mankind, he aſſociated his diſciples together in a viſible community; and laid the foundation of a Church, when he aſſured them, he was with them, "always even unto the end of the world [1]," and that "the gates of hell ſhould not prevail againſt "it [2]." Led by their Lord's example, and further taught by inſpiration, the Apoſtles inſtituted orders of men, for the progreſſive advancement of the Goſpel;

[1] Matt. xxviii. 20.

[2] Matt. xvi. 18.

for

for the authoritative inſtruction of believers, in the precepts of morality, and in the dogmas of revelation. Thus ordained, they went forth, to announce to a degenerate world, a covenant of recovering grace, and to offer, through a meritorious Saviour, on the terms of repentance and reformation of heart and life, the remiſſion of human ſins, and immortal felicity.

From means ſo obvious, and ſo excellent, which lead to ends ſo gracious and ſo invaluable, we may diſtinctly deduce the DUTIES, reſulting from ſuch an inſtitution, and determine the obligations, ſtrictly incumbent on the FUNCTIONARIES of that Religion.

When we conſider an inſtitution, which has, for the objects of its care and attention, the temporal welfare and the eternal happineſs of man, muſt it not be allowed to carry ſome value and conſequence with it? When we trace an OFFICE, which originated in inſpiration; an office, which the general ſenſe of mankind has eſtabliſhed for the common good, can it be conceived

ceived to be, in its nature, unimportant, or, in its exerciſe, of little uſe? And had not the Chriſtian world foreſeen great advantages deriveable from an order of men, ſet apart for the purpoſes of Religion; would they have ſanctioned ſuch an order by law; granted it peculiar privileges, and endowed it with national revenues [1]?

But what inference is to be drawn hence? Obviouſly this; that the MINISTERS of this eſtabliſhed religion ſhould remember that Eccleſiaſtical aphoriſm, *Beneficium datur propter Officium*, and be impreſſed with a full ſenſe of their obligation to diſcharge the duties they have undertaken, and, for the due performance of which, they are maintained.

We cannot but be convinced, that great exertions are juſtly expected from US; that the people, over whoſe ſpiritual concerns we are ſet to watch, have

[1] Selden on Tithes, c. viii. ſ. 2. ch. vi. ſ. 7. Prideaux on Tithes.

ſtrong

ſtrong claims upon our care and labours; that the reſpect and gratitude we owe to the laws of the Country, under whoſe protection we live, call for our profeſſional vigilance and aſſiduity; that the commands of our Lord and Maſter, who ſent us into his vineyard to WORK, are full and explicit; and that the ſolemn engagement, into which we entered, on our admiſſion to the Miniſtry, is "a ſtill ſmall voice[1]," inceſſantly whiſpering to us, the ſerioufneſs and importance of our charge, in the words of an Apoſtle, "Watch thou in all things, do the work of an Evan-"geliſt; make full proof of thy Miniſtry[2]; and ſtudy "to ſhew thyſelf approved unto God; a workman "that needeth not be aſhamed[3]."

All theſe motives, and whatever elſe benevolence can ſuggeſt, piety urge, or juſtice enforce; all, all conſpire to preſs upon our conſciences, the ENDS and OBJECTS of our Miniſterial appointment.

[1] 1 Kings, xix. 12.
[2] 2 Tim. i. 15.
[3] 2 Tim. iv. 15.

But how are theſe ſerious and momentous ENDS to be accompliſhed by the Miniſters of Religion?

We anſwer; by our INSTRUCTIONS, and by our LIVES. Our firſt duty is, as an Apoſtle directs, "to preach "the Goſpel:" to "teach wholeſome words, even "the words of our Lord Jeſus Chriſt, and the doc- "trine, which is according to godlineſs[1]:" to "ſpeak "the words, which become ſound doctrine[2]:" "ſound "ſpeech, which cannot be condemned[3]:" "avoiding "prophane and vain bablings, and oppoſitions of ſci- "ence, falſely ſo called[4]."

But it is evident, that to be enabled, "rightly to "divide the word of truth[5]:" with argument to "affirm the faithful ſayings of our Lord and his "Apoſtles;" and, with perſpicuity to ſolve "things "hard to be underſtood[6];" we muſt know "the

[1] 2 Tim. iv. 2. [2] Tit. ii. 1. [3] Ib. ii. 8.
[4] 1 Tim. vi. 20. [5] 2 Tim. ii. 15.
[6] 2 Pet. iii. 16.

"truth,

"truth, as it is in Jeſus;" muſt hold faſt the form of "found words[1];" and diſcriminate "the doctrines of "God" from "the traditions of men;" but this comprehenſion can be no other way attained, than by a thorough acquaintance with the Holy Scripture; that only repoſitory of our faith, the only ſource of our religious knowledge; the only record of the word of God.

In the firſt ages of Chriſtianity, indeed, the propagators of that Religion ſtood not in need of human wiſdom, for their ſpiritual attainments, or their Miniſterial ſucceſs. THEY were "taught from above;" "the Holy Spirit gave them utterance," and guided them "into all THE truth[2]." But when that heavenly diſpenſation had by ſupernatural means acquired a degree of influence amongſt mankind, and miracles and gifts of tongues had gained it an eſtabliſhment in the world; then was inſpiration withdrawn, and the

[1] 2 Tim. i. 13. [2] Εις πασαν την αληθειαν. Joh. xvi. 13.

Goſpel left, under a general Providence, to ſupport itſelf by natural means; by its own intrinſic merits; and by the holy lives, and indefatigable labours of a zealous Miniſtry.

To the teachers of Religion in all ſucceeding ages, has the Goſpel, as the written word of God, deſcended through the channels of human literature; and it is, by ſuch means, and ſuch only, that an acquaintance with that ſacred volume, is to be acquired[1]: and although we are encouraged, by a promiſe of divine aſſiſtance to our humble and pious labours; yet ſuch labours are clearly preſuppoſed: no miraculous effuſion is now to be hoped for; nor will Heaven any longer inſpire language, explain types, unravel myſteries, or atteſt facts.

To be ourſelves furniſhed with that degree of religious knowledge, by which we may enable others to

[1] Bp. Horſley's Sermon on the neceſſity of learning for an uninſpired Miniſtry.

" become

" become wiſe unto ſalvation, through the faith, which " is in Chriſt Jeſus[1]," we muſt " ſearch the Scrip- " tures[2];" " the Oracles of God committed to us[3];" muſt ſtudy and meditate upon them. But can thoſe inſpired writings be well underſtood, without ſome acquaintance with the languages in which they were written[4]? without ſome inſight into the laws, cuſtoms, manners, doctrines, traditions, and hiſtory of the Jews? without an attentive examination into the records of the Chriſtian Church, from its birth to its preſent hour, through all its various conflicts, oppreſſions, revolutions, and eſtabliſhments; in all its ſchiſms, hereſies, and ſects? without ſuch a proficiency in the ſcience of metaphyſics, as may aſſiſt our reſearches into, and reaſonings upon the nature of ſpiritual eſſences? and without ſo much knowledge of pagan learning, as will not only teach us the extent of heathen ethics and theology, but inſtruct us in their hiſtory, as far, at leaſt, as it relates events, corroborating Scripture evidence; or, as it is coëval, or connected with the

[1] 2 Tim. iii. 15. [2] Jam. i. 21. [3] Rom. iii. 2.
[4] Marſh on the uſefulneſs of theological learning.

ſtates

ſtates of Judea, or Chriſtendom? The practical precepts of the New Teſtament, which were deſigned to guide the moral life of man, are doubtleſs very obvious and plain. "He may run, that readeth [1];" but many of its peculiar doctrines are abſtruſe; not greatly abſtruſe, indeed, to the well-read divine; but invincibly ſo to an illiterate reader. And where is the wonder, that the ſacred writings, though they be altogether "profitable for inſtruction in righteouſneſs [2]," when underſtood; yet ſhould have ſomething of myſtery in them; ſomething obſcure; ſomething that needs explanation; while there is ſcarcely an object in the natural world, that is not enveloped in darkneſs? Are the works of PROVIDENCE leſs myſterious, or more intelligible, than the works of GRACE? The ſecrets of Nature are, to the moſt profound enquirer, in a thouſand inſtances, very difficult to inveſtigate; and is it a wonder, that the peculiar and appropriate tenets of Religion, although eſſential to man, ſhould require peculiar pains to comprehend; laborious re-

[1] Hab. ii. 2.

[2] 2 Tim. iii. 16.

ſearches;

ſearches; more than common learning, to teach and to explain them?

St. Paul, though, being himſelf inſpired, he had, certainly, a more than general power of imparting ſpiritual knowledge; yet exhorts his young converts, Timothy and Titus, to the ordinary modes of acquiring ſcriptural information. How, then, can the Miniſters of the Goſpel, in theſe days, become competent to their duties, without the aids of human learning? Could we doubt of this neceſſity, we need but look among thoſe illiterate teachers, who, through want of education, "underſtanding," as the Apoſtle deſcribed them, "neither what they ſay, nor whereof "they affirm [1]," diſtort the doctrines of Scripture, by their idle conceits or enthuſiaſtic flights; deforming faith; undermining morality; traducing Religion; and diſhonouring God.

When the primary means of fulfilling our Miniſterial engagements are attained, by a competent

[1] 1 Tim. i. 7.

acquiſition

acquiſition of Scriptural learning: the ſecondary means of anſwering the ends of our delegated truſt is, a proper and uſeful application of that knowledge. When we know the Scriptures, we muſt be careful to preach them in purity [1]: "not handling the word of "God deceitfully [2];" "ϐ καπηλευονλες," not adulterating it with ſpurious and baſe mixtures, "but as of ſin-"cerity, but as of God [3]."

The firſt point of religious inſtruction is, to ſet forth the perfections of the Godhead, and the indiſpenſable obligations of morality. Nothing that claſhes with the immutable attributes of the Deity, can be an article in the Chriſtian creed: nothing, that tends to leſſen the neceſſity of human virtue, can be a doctrine proceeding from a holy God. In diſplaying the mercy of the Supreme Being, exemplified in the redemption of his moral creatures, through a divine Saviour; and in announcing the meritorious obedience

[1] Vide Bos, Exercit. ad locum, p. 154.
[2] 2 Cor. iv. 2. [3] 2 Cor. ii. 17.

of

of Chriſt, as the accepted means of man's ſalvation, we muſt guard our hearers againſt the overſtrained doctrines of all-ſufficient faith; imputative righteouſneſs; and overruling grace. Diſpenſing the words of Evangelical verity, we muſt keep to "the doctrine, "which is according to godlineſs [1]:" and, while we teach that "there is no ſalvation in any other" than Jeſus Chriſt; "for there is none other name, under "heaven, given among men, whereby we muſt be "ſaved [2];" we muſt inculcate that explicit injunction of an Apoſtle, "They who believe in God ſhould be "careful to maintain good works [3]:" and never loſe ſight of that momentous truth, that "the grace of "God, which hath appeared unto all men, teaches "us, that denying all ungodlineſs, and worldly luſts, "we ſhould live ſoberly, righteouſly, and godlily in "this preſent world [4]."

On this fundamental ſtone of morality, firmly laid in the belief of a redeeming Mediator, we erect

[1] 1 Tim. vi. 3.
[2] Acts iv. 12.
[3] Tit. iii. 8.
[4] Tit. ii. 12.

" a building, of gold, ſilver, precious ſtones[1];" a building, that will abide the trial by fire; we ſtrictly adhere to the Apoſtolic formulary of faith; " the " faith, which was once delivered unto the Saints[2]."

Leaving the chair of public edification, other and more private duties preſent themſelves to our view[3]. We there diſcover our obligations to ſeek more familiar intercourſe with thoſe, entruſted to our care; to inveſtigate their wants, both ſpiritual and temporal. An intimate acquaintance with our pariſhioners, thus obtained, may enable us to aſſiſt their neceſſities, and direct their judgment. It may diſcover to us the ſtate of their religious proficiency, or ignorance; their tempers and propenſities; and help us to apply moral remedies to the different diſorders of their minds. It will furniſh us with the moſt probable means of bringing back the erring and deceived, into the paths of truth and duty; of efficiently reproving

[1] 1 Cor. iii. 12.
[2] Jude iii.
[3] Burnet's Paſt. Care, 171.

the

the hardened offender; of informing the ignorant, though well-diſpoſed; of eaſing the ſcruples of a doubting conſcience; of encouraging the dejected, or deſponding ſoul; and of calming the minds of the miſerable and afflicted: or, in the Apoſtle's language, it will enable us, with efficacy, to "reprove, to re-"buke, and to exhort [1]."

While thus ſedulouſly employed in edifying others, it behoves us, likewiſe, (which is our next duty) to apply thoſe religious rules of action to our own lives; to confirm our precepts by our examples; and to ſhew, that what we recommend, as MINISTERS, we practiſe both as MINISTERS and as MEN.

I cannot help adverting here to the utility of Catechetical lectures; to that mode of inſtructing young perſons in the articles of their Religion, which the Church has ſo wiſely adopted, and which the laws of

[1] 2 Tim. iv. 2.

our Country, in the canon and the rubrick, ſo ſtrictly enjoin [1]. A great portion of the ſpiritual ignorance, in the lower orders of the Community, may be aſcribed to the neglect of this moſt beneficial practice of CATECHISING [2].

But when I look for the chief and fundamental cauſe of all miniſterial negligence; when I trace, whence ſuch an evident decline of Religion among the people; ſuch great inattention to the ordinances of the Church; ſuch rudeneſs of manners; ſuch diſorderly conduct; ſuch profaneneſs and debauchery proceed: I feel myſelf conſtrained to believe it, in no inconſiderable degree, aſcribable to the NON-RESIDENCE of the Clergy.

I am not abſurd enough to ſuppoſe, that any Miniſter, however pious and exemplary in himſelf; however attentive to his parochial duties, will reform a

[1] Hooker's Eccl. Pol. b. 5, ſ. 18. 59 Can.
[2] Secker on the Catechiſm, and Burnet's Paſtoral Care, 166.

whole

whole pariſh, or turn every profligate and profane man in it, to temperance and piety. But it is a maxim unqueſtioned by the generality of mankind; a truth confeſſed by every reflecting and unprejudiced perſon, both Laical and Clerical, that much leſs depravity would be viſible in the world, did the Miniſters of the Goſpel live conſtantly in a perſonal ſuperintendance of the flocks, over whoſe ſpiritual intereſts they are ordained to watch.

Could it be neceſſary to adduce any additional arguments, in ſupport of a practice, ſo eſſentially connected with the advancement of Religion, and the good of mankind; a Miniſter of the Goſpel might be put in mind of his ORDINATION VOWS [1]. He would there find, what ſerious and complicated duties he had undertaken; and feel within himſelf the impoſſibility of fulfilling them by occaſional, or ſtated viſits to his pariſh; he would recollect, how expreſſly NON-RESIDENCE is forbidden by the Canons of the Church [2];

[1] Acts, xx. 28. See note [A] at the end of the Charge.

[2] See note [B] at the end of the Charge.

and

and rendered penal by the laws of the land; and be forcibly ſtruck with the remembrance, that, at his inſtitution to his living, he was appropriated to the care of a particular pariſh, and feel the expediency of perſonally performing that ſpecific ſervice, which he bound himſelf to do; the ſervice of that pariſh, to which he is appointed [1]; and of exerciſing his ſpiritual care and vigilance there, whence his emoluments ariſe.

Can it be a doubt, whether an habitual intercourſe with his pariſhioners; the hoſpitality he might exerciſe; the charity he might do; the good advice he would have inceſſant opportunities of affording; the virtuous example, which his own life and converſation would conſtantly diſplay; can it, I ſay, be a doubt, whether ſuch a conduct muſt produce the moſt ſalutary effects? diffuſe a ſpirit of peace and harmony, decorum and devotion, amongſt his pariſhioners; and ſecure to himſelf cordiality, reſpect, and love [2]?

[1] See note [C] at the end of the Charge.
[2] See note [D] at the end of the Charge.

Were

Were we to enumerate the leſſer evils, flowing from the parochial abſence of the Beneficiary, we might notice the great injury, which the MANSES of non-incumbents ſuffer; and the more than probable defalcation of their income, ſubmitted to, through fear of incurring the penalties of non-reſidence [1].

It is not, indeed, to be denied, that there are caſes, where, even ſuch parochial advantages, conſiderable and important as they are, may be nearly counterbalanced by almoſt equal inconveniencies [2]. There are caſes, where the reſidence of the Beneficiary may, and ought to be diſpenſed with [3]. The want of a MANSE, as it is among the pleas allowed by the ſtatute law, for non-reſidence; ſo is it likewiſe, by the canon law [4]. So again; an ill-ſtate of health, which renders particular ſituations hurtful, and bodily or

[1] See note [E] at the end of the Charge.
[2] See note [F] at the end of the Charge.
[3] See note [G] at the end of the Charge.
[4] See note [H] at the end of the Charge.

mental

mental infirmities, which, by incapacitating for the actual diſcharge of parochial duties, would greatly impair the uſeful purpoſes of reſidence, are ample and ſatisfactory excuſes. The Miniſter of a pariſh, who may render far more ſervice to the publick, by being engaged elſewhere in the extenſive education of youth, than by attending on a few pariſhioners, has a ſtrong plea to produce in his favor. Nay, the largeneſs of his family, and the narrowneſs of his income, together with the means of making a better proviſion for it, in ſome other miniſterial ſituation, may be conſidered among the admiſſible claims to an allowed abſence [1].

But, in theſe, and ſuch like caſes, the only amends, that ſuch Beneficiary, whether ſtatutably, or canonically excuſed, can make for his own non-reſidence, is, to provide, with a competent ſtipend, a reſpectable, and reſident CURATE [2]:—I ſay, reſpectable, as well as

[1] See note [I] at the end of the Charge.
[2] See note [K] at the end of the Charge.

reſident;

reſident;—for, as St. Auguſtin ſays, "Qui per alium "officio male perfungitiur, in ſuâ propriâ perſonâ "condemnabitur."

How any conſiderate and conſcientious perſon can, either enter into the Church, merely for the ſake of its temporal advantages[1];—or, having aſſumed the Clerical character, and office, can look upon that revenue, which he receives expreſſly for the diſcharge of appropriate ſervices, as an income, he is at liberty to expend on his pleaſures, or his diſtant avocations, is a point, which I am wholly at a loſs, to reconcile to my mind.

I muſt here notice an error, into which many have fallen, who ſuppoſe RECTORS having cure of ſouls, and VICARS, not to be equally bound to reſidence on their reſpective Cures[2]. The law and the Canon

[1] Burnet's Paſtoral Care, 98.

[2] See note [L] at the end of the Charge.

exact the ſame compliance from both[1]. The only diſtinction lies here[2]; that, ſuperadded to legal and canonical injunction, the VICAR alone is bound by his oath[3] to perpetual reſidence on his benefice, "*niſi* "*aliter diſpenſatum fuerit.*"

While remarking this, I muſt obſerve, that no VICAR, in this Dioceſe, can, at preſent, plead ſuch a diſpenſation; the oath of reſidence being now in full force againſt every one; nor is ſuch diſpenſation ever to be ſought for as a favour; but to be granted, only as an act of juſtice; and where it is reaſonable to diſpenſe with any Miniſter's conſtant reſidence on his cure, there the terms of the law muſt be purſued[4].

Let me then, my dear brethren, preſs the obligation of reſidence home upon your minds. Conſider, by the ſolemn engagements you have entered into, what

[1] See note [M] at the end of the Charge.
[2] See note [N] at the end of the Charge.
[3] See note [O] at the end of the Charge.
Sherlock's Charge.

you

you owe to God, and to mankind. As ſervants of Chriſt, "the great Shepherd of our ſouls," keep in mind the nature and extent of the Paſtoral Office; remember, that the day will come, when we ſhall be called to give a ſtrict account, how we have fed the flock, we were appointed to the care of; how we have diſcharged that important truſt. Oh, may none of us incur the denunciations propheſied againſt the Shepherds of Iſrael! "Woe be to the Shepherds of "Iſrael, who feed themſelves[1]! Should not the "Shepherds feed the flocks?" "Woe to the idol "Shepherd," or, as it might be rendered, the Shepherd of no value, "who leaveth his flock[2]!"

A writer of ſome credit in the literary world, and of good character in the moral, has cenſured the Clergy, in general, for inattention to the duties of their calling; for adopting the unſuitable practices of the world; for being too ſecularized; for devoting

[1] Ezec. xxxii. 2. [2] Zech. xi. 17.

more of their time to temporal purſuits, than to their religious engagements.

And could it be a matter of ſurprize, if a MINISTER ſhould meet with little attention on the ſeventh day, who was wholly immerſed in worldly concerns the other ſix? or who flies to the faſhionable reſorts of the gay and idle, the moment he has hurried over, what he equivocally calls, the duties of the day? Could it excite wonder, if a Miniſter ſhould incur cenſure or contempt, who purſues his pleaſures, while he neglects his ſtudies and his vocation? or ſhews, by a diſſipated mode of life, and by the affectation of a lay habit, that he ſhuns, as much as poſſible, the appearance of a Clergyman; and ſtrives to conceal that character, by diſclaiming the ſerioufneſs of deportment, and the decency of dreſs, which his profeſſion requires, and the laws of his Church enjoin[1]?

To conclude: I need not, I am ſenſible, draw a picture of this kingdom, as it now preſents itſelf, in

[1] 74 Canon.

either

either polity or religion; nor point out to you the impoſſibility of finding, in the records of our national hiſtory, a period more pregnant with formidable events; more juſtly alarming to the friends of their country, or their religion; to the real patriot, or to the ſincere Chriſtian.

If ever there were a time, that called with a loud voice for univerſal vigilance and activity, it is the preſent moment; a moment, when duty and intereſt conſpire to exact, from every order of the ſtate, probity, zeal, and perſeverance;—for theſe are times, hoſtile to all order and diſtinction; to the regulated inſtitutions of ſociety, and the eſtabliſhed ordinances of religion; times, which have brought practical Chriſtianity to a very low ebb, and ſuperinduced a general ſupineneſs and indifference to all ſpiritual concerns.

And if there exiſts a juſt ſubject of alarm to all, who either wiſh well to the cauſe of the Goſpel, or

are

are attached to the civil conſtitution of their country; how much more forcibly does it appeal to, how much more ſtrikingly muſt it attract, the ſerious attention of thoſe, who are appointed to be the guardians of religion;—appointed to watch over the moral conduct of others, and to defend them from the infectious ſophiſms of vice and faction, to inculcate the obligations of virtue, and of obedience to civil government!—We, who are the Ministers of the Gospel, employed by the ſtate to keep alive the vital ſpirit of Chriſtianity, and to reform the manners of the people;—We are peculiarly bound to be at our reſpective poſts; and urged, by every conſideration, that can influence human conduct, to the moſt active diſcharge of our profeſſional duties.

We ſeem particularly applied to, in every criſis of conſtitutional difficulty, and called upon for a proportioned zeal. Intereſt, as well as gratitude, demands of us every poſſible effort, in aid of that government, by which we are ſupported;—and we muſt feel an indiſpenſable

diſpenſable claim upon our utmoſt exertions to ſecure its ſtability and welfare.

It is our duty, then, my Reverend Brethren, by well-directed labours, to endeavour to revive in the hearts of men, the ſpirit of true religion; to recall the thoughtleſs, the ignorant, and the profane, to divine worſhip, and to its deſerted ordinances. It is our duty, to reprove the crying ſins of the nation, and "not to be aſhamed of the teſtimony," or "the croſs "of Chriſt [1]."—We have, in the choice of our profeſſion, ſo far voluntarily ſeparated ourſelves from the world, as to be bound, not only by conſcience, but by a compact with the publick, to dedicate our thoughts and labours to ſpiritual concerns; to the furtherance of the Goſpel, and to the ſalvation of men's ſouls [2].

Whatever may be the event of things, in this our day, it behoves us to meet the diſpenſations of Providence

[1] 2 Tim. i. 8. [2] Burnet's Paſtoral Care, p. 2.

with

with firmneſs, compoſure, and reſignation. If the hand of God is ſtretched out to puniſh our national ſins, and we are deſtined to undergo the fiery trial of perſecution: I truſt, that WE, the MINISTERS OF THE GOSPEL, ſhall be found true to the ſacred cauſe, in which we are engaged, and prepared to ſuffer, in defence of our religion.

END OF THE CHARGE.

NOTES.

[A] "I SEE not, what more effectual obligation, or bond of duty, "there ſhould be urged (to Miniſters) than their own vow and pro- "miſe made unto God himſelf, at the time of their ordination."

Hooker's Eccl. Pol. on Reſidence, V. 81.

[B] Provideant Dioceſani, ſays a Conſtitution of Otho, ut ſemper apud Eccleſiam reſideat aliquis, qui de animarum curâ ſit ſolicitus.

Gibſ. Cod. I. E. 921.

Every beneficed man; every one admitted ad Eccleſiam, aut Eccleſiaſticum Miniſterium, is bound reſidere in loco, et curam per ſe ipſum exercere.

Sherlock's Charge, 1759.

[C] "Can you, ſays Bp. Sherlock, deliver out the meſſage of Chriſt, to "perſons, to whom you have no acceſs? Can you overſee the flock, "or feed the Church, which you have forſaken? Can you diſpenſe "the myſteries of God to thoſe, whom you neither ſee, nor ſpeak "to? Can you watch for their ſouls, to whoſe perſons, as well as to "their ſpiritual wants, you are a ſtranger?"

Charge, ut ſupra.

[D] "We are bound to attend that part of the flock of Chriſt, whereof "the Holy Ghoſt hath made us overſeers. The reſidence of Miniſ- "ters upon their own peculiar charge is by ſo much the rather neceſ- "ſary, for that abſenting themſelves from the place, where they "ought to labour, they neither do the good, which is looked for at "their hands; nor reap the comfort, which ſweeteneth life to them, "that ſpend it in their travails upon their own."

Hooker, V. 81.

[E] By Statute of 21 Hen. VIII. c. 13. perſons wilfully abſenting themſelves from their benefices, for one month together, or two months in a year, incur a penalty of 5l. to the King, and of 5l. to the perſon, who will ſue for the ſame.

Blackſtone's Comm. I. 392.

[F] It would be thought hard to force a miniſter and his family to live in a wretched cottage; and yet, ſays Biſhop Sherlock, the Law, where there is a glebe houſe, has no reſpect to the goodneſs or badneſs of it.

[G] The Statute Law has exempted from the penalty of non-reſidence, Eccleſiaſtics of a certain deſcription, on the preſumption, that their attendance elſewhere will be more beneficial to Religion, or to the State.

Gibſ. Cod. J. E. 926.

Biſhop Burnet ſeems to think, that our Book of Ordination, being part of our Liturgy (which is eſtabliſhed by Law), by being ſubſequent

ſequent to the Act of 21 Henry VIII. called the Statute of Non-reſidence, repeals the ſame, as far as it contradicts, or is inconſiſtent with the Liturgy.

Burnet, Paſt. Car. 107.

By this, I preſume, he meant, that the ſolemn obligation, which every perſon enters into, at his admiſſion to the Miniſtry, ſuperſedes, or abrogates, in foro conſcientiæ, every pretence to exemption from reſidence, which exemption, with reſpect to pecuniary penalties, he might derive from the relaxing conceſſions of the Statute alluded to.

The diſcipline and order of our Church would have been much improved, had the Reformatio Legum Eccleſiæ, which underwent reviſions under ſo many different Princes, become a part of the law of this Realm.

[H] In a gloſs upon a legatine Conſtitution of Otho (ſtill a part of our preſent Canon law), it is ſaid, that where there was no houſe, even the Vicar, who was bound by oath to reſidence, was reputed reſident, if he was ſituated ſo near to his Pariſh, that his Pariſhioners might conveniently have acceſs to him, as often as they have need of his Miniſtry.

[I] The Canon Law warrants the Ordinary in diſpenſing, with reſidence, on the ſame principle as the Statute Law does, viz. When there is juſta et rationabilis cauſa; where, indeed, both Statute and Canon are ſilent, there it may ſeem to lie in the breaſt of the Ordinary to determine, what plea for non-reſidence may fairly, truly, and conſcientiouſly, be deemed juſta et rationabilis; but he cannot diſpenſe,

on the part of the Canon, any further than he is ſupported by the Statute in doing.

Charge, ut ſupra.

[K] "Every beneficed man, licenced by the laws of the land, not to "reſide on his benefice, ſhall cauſe his cure to be ſupplied by a "Curate, that is a ſufficient and licenſed preacher, if the worth of "the benefice will ſupport it." This is an eſſential condition, on which ſuch diſpenſation is granted.

47 Canon.

A Curate muſt be legally licenſed and admitted by the Ordinary of the place, without which he is no Curate in the eye of the law.

Gibſ. C. J. E. 740. 806.

Archbiſhop Wake, in his injunction to the Biſhops, directs them to "take care, as much as poſſible, that whoſoever is admitted to "ſerve any cure, do reſide in the pariſh where he is to ſerve, "eſpecially in livings that are able to ſupport a reſident Curate; "and where that cannot be done, that he do at leaſt reſide ſo near "the place, that he may conveniently perform all the duties, both "in the church and pariſh."

See Burn's Eccl. Law. art. Ordination.

[L] All canons and all ſtatutes, relating to reſidence, do affect all incumbents equally; without conſidering whether they be Rectors or Vicars.

Charge, ut ſupra.

[M] The

[M] The provincial conſtitutions of the church, and the laws of the realm, conſider reſidence, as a perpetual duty; and every Rector or Vicar of a pariſh is, primâ facie, criminal in the eye of both laws, till he ſhews a legal diſpenſation, to juſtify, or excuſe himſelf.

Charge, ut ſupra.

[N] The maxim of the law is, that Vicarius non habet Vicariam; and as the non-reſidence of the Appropriators was the cauſe of the perpetual eſtabliſhment of vicarages, the law judges it very improper for them to defeat the end of their conſtitution; and by abſence to create the very miſchief they were appointed to remedy.

Blackſtone's Comm. I. 390.

[O] Otho's Legatine Conſtitution ſays, none ſhall be admitted to Vicarages, but who ſhall ſwear, that he will conſtantly reſide there; otherwiſe his inſtitution is void.

Athon. 34.

It is on the authority of this Conſtitution, that the oath of reſidence is, at this day, adminiſtered to Vicars; and it aroſe from the pretence, which Vicars alledged, that, not being inſtituted to a beneficium, quoad titulum, but only Eccleſiæ deſervire, they were not bound by the Canon Law. To prevent this evaſion, the above oath was framed.

OBSER-

OBSERVATIONS

ADDRESSED TO THE CLERGY.

IT is earneſtly requeſted, that the Beneficed Clergy, in giving titles and teſtimonials to Candidates for Orders, or to perſons ordained, be particularly careful, to what characters they venture to bear teſtimony; and not, through perſuaſion, tenderneſs, or partiality, conſent to vouch what, in their conſciences, they are not fully convinced of; a conduct, not only greatly criminal in the individual, but highly prejudicial to the Church and to Religion. They are deſired, likewiſe, to confine their recommendations of Candidates for the Miniſtry, to ſuch perſons as have received an Univerſity education.

It is required, that no Incumbeut engage a Curate to ſerve in this Dioceſe, without previouſly examining his Letters of Orders, and Teſtimonial, with Letters Commendatory from his former Dioceſan; and until he has nominated him to the Biſhop; ſpecifying, at the ſame time, the duty he is to undertake (which may not be oftener than the Morning and Evening Service in one day), and the ſtipend he is to receive; that, after ſuch evidence, the Biſhop may licenſe him, to perform divine ſervice in his Dioceſe.

The 48th Canon ſays, "Curates and Miniſters, if they remove from "one Dioceſe to another, ſhall not, by any means, be admitted to ſerve, "without

" without teſtimony of the Biſhop of the Dioceſe, or Ordinary of the " place, whence they came, in writing, of their honeſty, ability, and " conformity to the Eccleſiaſtical laws of the Church of England."

An Act of Parliament, paſſed in the laſt Seſſion, having exonerated from all ſtamp duties, licences for ſtipendiary Curates, for the expreſs purpoſes of making ſuch licences univerſally uſed; it is expected, that henceforward, no Curate will enter upon the Service of any Church, or Chapel, in this Dioceſe, until he has obtained ſuch licenſe, under the hand and ſeal of the Biſhop.

Archbiſhop Wake, in his injunctions to the Biſhops, directs them, to " make diligent enquiry concerning Curates in their Dioceſes, and " to proceed to Eccleſiaſtical cenſures againſt thoſe, who ſhall preſume " to ſerve Cures, without being firſt duly licenſed thereunto: as alſo, " againſt all ſuch Incumbents, who ſhall receive and employ them, " without firſt obtaining ſuch licence."

Burn, ibid. Vid. 37 Canon.

Every Beneficiary, who may be excuſed by Law from perſonal reſidence on any Parochial Benefice, which he poſſeſſes in this Dioceſe, is required (where the caſe will admit of a compliance with ſuch requiſition) to procure a Curate, conſtantly reſident in ſuch Parſonage, or Vicarage Houſe.

J. C.

FINIS.

" without testimony of the Bishop of the Diocefe, or Ordinary of the
" place, whence they came, in writing, of their honefty, ability, and
" conformity to the Ecclefiaftical laws of the Church of England."

An Act of Parliament, paffed in the laft Seffion, hath exempted from all ftamp duties, licences for Stipendiary Curates, for the expreſs purpoſe of making fuch licences univerſally uſed; it is expected, that henceforward, no Curate will enter upon the Service of any Church, or Chapel, in this Diocefe, until he has obtained fuch licence, under the hand and ſeal of the Bifhop.

Archbifhop Wake, in his injunctions to the Bifhops, directs them, to " make diligent enquiry concerning Curates in their Dioceſes, and
" to proceed to Eccleſiaſtical cenſures againſt thoſe, who ſhall preſume
" to ſerve Cures, without being firſt duly licenſed thereunto: as alſo,
" againſt all ſuch Incumbents, who ſhall receive and employ them,
" without firſt obtaining ſuch licence."

Burn, ibid. Vid. 37 Canon.

Every Deputy, who may be excuſed by Law from perſonal reſidence on any Parochial Benefice, which he poſſeſſes in this Dioceſe, is required (where the cafe will admit of a compliance with ſuch requiſition) to procure a Curate, conſtantly reſident in ſuch Parſonage, or Vicarage Houſe.

J. C.

FINIS.